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EDITORIAL

THE general theme of the present number of THE LIFE OF THE SPIRIT is the healing of the soul. The soul has its natural life, originated by God's creative act in conception and birth. It also has its higher or supernatural life, communicated by the Holy Spirit, who permeates it with the redeeming power of Christ. This life begins in baptism, when we are re-born into Christ, and is supported, nourished and healed when necessary by sacramental union with Christ in his Mystical Body the Church.

These two lives are distinct entities; natural life can exist, and even in a sense flourish, without supernatural life, but, apart from a natural life to inhere in, there can be no supernatural life. Yet these two lives must not be thought of as running parallel within the human person, each, as it were, in its own separate channel; so that at one moment we can concern ourselves with worldly things, making use of our natural life, and at another be occupied with spiritual things relying on the supernatural only. Where the state of grace exists the two lives are fused together into a single life, the supernatural raising and transforming the natural into a higher state, enabling the soul to see with new eyes and will with new power, the eyes and power of Christ. This is the beginning in us of the glory of eternal life.

Sin is the only direct enemy of this dual life; it can destroy the supernatural element in the duality or can afflict it with grievous sickness. The sacrament of penance is designed by God for healing this sickness and restoring supernatural health. It does this by contrition and the purpose of amendment on the penitent's part and absolution on that of the confessor. But there is a secondary purpose in going to confession; it is that we may receive advice from our spiritual physician. This is not of course a necessary part of every confession, but it is, from a practical point of view, a necessary element in the ordering of the spiritual life as a whole. Just as in illness we not only take the medicine the doctor prescribes, or submit to the operation he advises, we accept also his directions as to how to organize our daily routine so that medicine or operation may be fully effective for our welfare. So we cannot normally make real progress in the spiritual life without expert

guidance as to how to live it from day to day. Counsel as well as absolution is a very important element in going to confession.

But though the life of grace has only one direct enemy—sin, it can be indirectly hindered, diminished and even on occasion rendered entirely ineffective by another obstacle, the disease or mal-adjustment to its environment of the natural life. The supernatural life of grace needs, as we have seen, this natural life to work upon; it builds upon it, transforms and perfects it. If then the soul's natural life, the *psyche*, is distorted or maladjusted in any way, grace may be hindered, or even wholly obstructed, in its healing work. The foundation of that work, the rationality and freedom of the soul, is partially or entirely destroyed, leaving a defective or non-existent human ground work for grace to act upon.

Here we pass wholly or in part from the spiritual sphere in which the priest's work lies, and enter upon the sphere of therapeutic operation which properly belongs to psychology and the psychiatrist. Yet since man is a unity, made up, as a person, of body and soul, the two spheres are very closely connected and interpenetrate each other; but they are not identical. Priest and psychiatrist must work together, each keeping to his own sphere. The priest must know the limits of his field of operation, and for that, in addition to his moral and ascetical theology he needs a working knowledge of psychology. The psychiatrist too must beware of trespassing upon the priests' province and must be acutely conscious of the relationship between nature and grace, and cognisant at least of the ways by which the priest will lead men to Christ and safeguard and cherish their growth in him.

The articles which follow cover all this ground. The last of them, an assessment of the life of St Ignatius of Loyola, illustrates the fact that a saint may possess characteristics the tendency to which is innate, yet at the same time encouraged by environment. As with St Paul, to whom this assessment compares him, characteristics powerfully present in St Ignatius before conversion, were not an obstacle to, but a fulfilment of, the new life that conversion opened up. It was not necessary that these characteristics should be transmuted into something else; grace and the new vision it gave transformed them only by changing their direction. The relentless persecutor became the untiring apostle of the Gentiles, the good soldier became the soldier *par excellence* of Christ.

A saint can become a saint, under grace, *because* of innate tendencies, reinforced by natural environment. But equally well a saint may become a saint *despite* innate and acquired characteristics. Is not this the explanation of St Thérèse of Lisieux, about whom there has been so much controversy of late? The circumstances of her early upbringing were such that she may well have been born with a tendency to, and at an early age she clearly acquired, an inordinate craving for human affection, which uncurbed might well have proved an insuperable obstacle not to sanctity only but to the love and service of God in any degree whatever. The one thing that is clear beyond doubt to both sides in this controversy is that she *was* a saint. It seems however that without knowing anything of psychology or having to consult psychiatrists, the gifts of the Holy Ghost, and in particular the gift of Fortitude, through the discipline of her Carmelite life, taught her the 'little way', and so enabled her to transmute this inordinate craving for human affection into an all-embracing love of God.



THE SACRAMENTS: III—PENANCE

LAURENCE BRIGHT, O.P.

WE have seen in earlier articles how the Church takes natural, human things, such as water and oil, and supernaturalizes them by the power of God. In the technical language of sacramental theology the natural sign is called the matter, the words which raise it up and determine it to bring about that which it signifies, the form. But it would be quite wrong to imagine an implied contrast between material and immaterial in the normal sense of the words. In the sacrament of penance the natural element is human sorrow for sin, a turning from evil to good: it is transformed into that supernatural love of God which is charity, through words of absolution spoken by a priest who has been given the necessary faculties by the bishop. The matter here is not a visible element, like oil and water, bread and wine, but in the same way it is something itself significant of what the sacramental words actually make it do.

In the first place there must be a real change of heart in the

individual sinner. The gospel begins with a demand for conversion, *metonoia*: 'Do penance, for the kingdom of heaven is at hand' says the Baptist (Matt. 3, 2) and our Lord himself echoes the words (Matt. 4, 17); do penance, return to God, says St Peter to the infant Church (Acts 2, 38). They are only repeating what the prophets had constantly said to Israel, to nation and to individual alike: return to God and he will save you. 'When the wicked turneth himself away from his wickedness which he hath wrought, and doeth judgment and justice, he shall save his soul alive' (Ezekiel 18, 27). Yet at the same time it is quite clear, even in the Old Testament, that this change of heart, through the free action of the individual sinner, is not something which it is in his own power to bring about apart from God. The heart must be recreated, and this God alone can do. God tells his people through the prophet, 'I will give you a new heart and put a new spirit within you: and I will cause you to walk in my commandments and to keep my judgments and do them' (Ezekiel 36, 26). Israel would have strayed hopelessly away had God not been their shepherd: 'So will I visit my sheep and will deliver them out of all the places where they have been scattered in the cloudy and dark day' (Ezekiel 34, 12). The scriptures are the story of that search, and of its ending on the cross. So while the gospel is a promise of new life for all men, they are left in no doubt that this is none of their deserving, but is the gift of God. The first Christians were acutely aware that they were the despised remnant, chosen simply because such was God's will: 'This is the Lord's doing; and it is wonderful in our eyes' (Psalm 117, 23), quoted over and over again in the New Testament, must have been constantly on their lips. The same truth occurs in more technical theological terms throughout the epistles of St Paul: 'by grace you are saved through faith: and that not of yourselves, for it is the gift of God' (Eph. 2, 8). Change of heart, penance, say the Scriptures, is wholly man's doing and wholly God's: yet intense controversy both inside and outside the Church has been roused down the centuries by attempts to find an easy resolution of that mysterious tension.

Now God has willed that this change of heart is not a private matter between him and an individual sinner, but is normally to be brought about through the sacraments of the church. This is how Catholics interpret those commissions of our Lord, first to

St Peter, 'whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven' (Matt. 16, 19), and then to all the apostles: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained' (John 20, 23). It is God's will that what is done in heaven should happen because of what is done on earth by the Church. Protestants have of course denied that these passages refer to post-baptismal sin, and it must be admitted that there is little evidence before the third century to show how the Church worked out the full implication of our Lord's words. But my articles have no apologetic purpose, and I shall be content to explain the Catholic interpretation of those words.

First, then, forgiveness comes through the Church. For all sin, however private it may be, is sin against the Church. Indeed it was only comparatively late in the history of the old Israel that individual responsibility for sin came to be realized. The sin of Achan, to take a single example, was the direct cause of the defeat at Hai (Josue 7), so close were the bonds that tied together person and nation. Only in the later prophets do we find emphasis on personal responsibility: 'The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son' (Ezekiel 18, 20). But the tension between the personal and the collective remains. It is difficult to decide whether the penitential psalms, for instance, are the prayer of a single man or of the nation: do the messianic prophecies refer to the people or their leader? Both, we must say finally, with their fulfilment in Christ. It is the same in the New Testament; 'By the disobedience of one man, many were made sinners' (Rom. 5, 19), is typical Hebraic thought. What was true of 'Israel after the flesh' remained true of the new people of God bound together in Christ by the ties of love. If we are indeed members of his body, how can our sin fail to affect every other member? St Paul gives that as the reason for moral teaching: 'Speak ye the truth, every man with his neighbour. For we are members one of another' (Eph. 4, 25). Here, as always, a correct theology will have an effect on the sacramental life of ordinary Christians. We must live as members one of another, first in our own family, then at work, at our clubs, in the numberless other groupings that for us represent the body of Christ, the communion of all the faithful.

Our neighbours, who include our enemies, have been given us as the means of loving Christ himself. So in seeking pardon for the sins we have committed, we are to discover them not merely by comparison with the prohibitions of the law, as so many vainly try to do, but by seeing how we have fallen short of the love required by Christ. In what ways have we caused the whole body to suffer by loosening the ties that bind us to it? At once we shall realize our selfishness, our envy, our divisions and discords, our wish to avoid difficulties at all costs; and our confessions will begin to advance beyond the standard omissions of night and morning prayers. One of the great themes of St John's gospel (worked out especially in chapters 7-10) is that Christ brings judgment to the world simply by his presence in it, the standard by which all else is measured: 'This is the judgment: because the light is come into the world and men loved darkness rather than the light' (John 3, 19). It is through him, present in his Church, that we know we are sinners, and through him that we are restored to grace.

All forgiveness for sin comes then through the Church. The member torn from the body cannot live, the branch cut from the vine cannot bear fruit. It is for this reason that when we go to confession the priest gives two absolutions, the first one removing any penalty of excommunication which may have been incurred. Our sin cannot be absolved so long as we are cut off from the Church by disciplinary measures. It is absolved by the divine activity, but God has willed that it should be done through the instrumentality of our Lord's human nature and through his body the Church. And now there is a second point to be made. God has also willed that it should be brought about by means of the further instrumentality of a sacrament. This, as I have said, is not immediately clear from the words of scripture, yet surely it is in keeping with all we learn there of God's dealings with men. He could have justified us in many ways, but he chose to do so by taking human flesh and a human death, and from this first sacrament all the rest derive. They are the means by which our Lord comes to every man who believes in his name. Our Christian life begins with baptism, and is daily renewed in the eucharist. In these two, without question, scripture shows us a sacramental life, by which once and for all, and yet daily, we are brought the cross of Christ, and with it his new and risen life in the spirit: 'You are dead, and

your life is hid with Christ in God' (Col. 3, 3). There is hardly a chapter of St John or St Paul which does not have its sacramental reference. For this is an interim life we are leading, between the first coming and the return, with the Spirit still only a pledge of future glory (Eph. 1, 13), and a time will come when Christ is no longer mediated to us through signs: but until then he is ours really indeed, yet in figure only.

In this way we live in the Spirit with Christ, and should we destroy that life by sin, it is fittingly through sacramental means that God restores it. By the words of absolution spoken over a penitent he is turned away from sin. Yet even Catholics sometimes seem anxious to escape the implications of this statement. One reads, for example, in popular explanations of the sacrament, that perfect contrition, which is sorrow for sin informed by charity, justifies the sinner without the need for any sacrament, so that the obligation to confess becomes a rather pointless ecclesiastical regulation. The suggestion is that the sacrament is only essential for those rather second-rate people who cannot manage more than natural sorrow for sin ('attrition'). But this is certainly not the teaching of the Church at Trent.¹ Contrition, says the council, is a pure gift of God, given through sacramental means. Sometimes indeed it is given to the penitent before he actually goes to the sacrament, as soon as he forms the intention of going, sometimes not until the moment of absolution: but that is a very different distinction from the one given in the popular books. The point of time at which contrition occurs depends on whether obstacles are put to the action of the Holy Spirit, but contrition itself, according to true theology, is always a sacramental grace, not a psychological condition which the penitent must strive to achieve—and then go smugly to confession in order to fulfil the law. The other interpretation not only makes the theology of the sacrament unintelligible, it leads to practical difficulties, especially in those inclined to be scrupulous. How often people worry themselves unnecessarily because they do not seem to feel truly contrite. They forget that because contrition involves the virtue of charity it is not a thing within their power to achieve: it is a pure gift of God, which they can refuse, but not demand. 'This is

¹ Denzinger No. 898. In the following discussion I assume that the bond with the Church has been broken by mortal sin. Venial sin, where the virtue of charity has not been lost, can be healed by other means.

charity', says St John, 'not as though we had loved God, but because he hath first loved us' (1 John 4, 10). Nor can we expect to *feel* guilt and sorrow, discovering it by some process of introspection before we are in a fit state to repent our sins. What is essential is a rational judgment that we have sinned, and the desire of that sacrament in which God gives the grace to return to him in love. In this desire lies the basis of sorrow. Emotional sorrow may be present in consequence (sometimes there is too much), but it is not demanded of us. Nor does a penitent need to engage in that equally fruitless struggle to 'purify his intentions' from all trace of self-interest: let him do what he can and trust in the means that the Church provides him. There is a streak of Pelagianism running through much popular instruction, at least in this country; we are unwilling to admit that there are things we must allow God to do for us because they are not within our power.

I can best summarize what I have been saying about the relation of contrition to confession by quoting the words of St Thomas in one of his questions *de quolibet*². He first points out that sacraments operate in a quite different way from natural causes, since they act on us from the moment we promise to receive them (have them *in voto*). After a comparison with baptism of desire, he continues 'A person receives the full effect of the sacrament when he is actually absolved, but its power acts to remit his sins as soon as he makes the promise to go to confession'. It is assumed of course that the intention to confess is a genuine one, though circumstances (as in the case of the dying) might prevent its ever being fulfilled. But whether we have been given the grace of contrition before going to the sacrament or not, it is always the sacrament which produces contrition, and causes the remission of sin.³ This is not to imply that grace is limited to the sacramental (or, as it is often called, the 'visible') Church. We do not doubt that those who through no fault of their own are deprived of the sacraments nevertheless receive grace from God, but he has not revealed the manner in which this happens. Yet even in this abnormal case it seems likely that grace comes through the visible Church of Christ, so that for example the justification of the good pagan, given without baptism, would still be a baptismal grace.

² Quod. 4, 10. The *Summa Theologica* breaks off before reaching this question.

³ In the terminology introduced in the previous article, interior repentance is the *res et sacramentum* produced by the external actions, *sacramentum tantum*; together they cause the *res tantum*, remission of sin. S.T. 3, 84, 1 ad. 3.

They are right then who insist that the most important element in the remission of sins is, from the human point of view, true penitence or contrition. But I have tried to show that contrition cannot be separated from sacramental absolution, because grace is given through the visible body of Christ. The argument depends on that characteristic property of a sacrament of being both within and yet outside time. Sacraments have their effect on the Christian here and now, yet look back to the cross and forward to the second coming. More particularly, penance looks back to the moment when we are sorry for our sin: but it also looks forward to the moment when new temptations will be felt. That is the sacramental meaning of the 'firm purpose of amendment' which is required of us. Once again this is no mere psychological need; it belongs to the grace of the sacrament, which does not merely give remission of those sins we confess, but if we are prone to commit them, gives us the strength to resist temptation during the time to come. The sacrament of penance must never be thought of as an isolated activity, confined to a few minutes on Saturday night: like the other sacraments, it is a part of that life in Christ which is the pledge of our future inheritance. Understood in this way, Catholics may possibly begin to find it a lighter burden, and an easier yoke.



COUNSEL IN CONFESSION

DOMINIC SIRE, O.P.

THERE is always a danger that emphasis on the primary effect or purpose of any one of the seven Sacraments may obscure our vision of secondary effects and purposes. It is only natural that we should think of a Sacrament in relation to its principal effect, but we must never lose sight of the complete picture. It is as though we thought only of the head in a human body and forgot the unobtrusive little finger or toe. Yet should we lose a little toe we suddenly become aware of being thrown out of balance. If a more important limb—none the less secondary—suffers grave damage we notice it still more. In spite of the fact that we adjust ourselves strangely quickly, we do remain crippled

and unable to take our full share of life. But are we so aware of our loss when we lose sight of the secondary effects of a Sacrament? It is true that any exclusive consideration of the principal effects of a sacrament, exclusive in that it neglects secondary effects, robs the sacrament of its full value, and puts our sacramental life out of due balance.

The Sacrament of Penance or Confession has as its first and obviously all important effect the removal of sin, but it has other and almost equally important work to do. The priest is not just a kind of spiritual scavenger, an official of the cleansing department, when he sits in the confessional. He is a true judge. Yet even as a judge he is not the precise counterpart of a magistrate or judge in a civil court. A judge may advise and even direct the jury in bringing in their verdict, but once that verdict is brought in little is left to his discretion. The penalty may vary in degree but he has to condemn or acquit. The position of the priest is very different. His discretion has far greater scope and moreover it is his office to exhort the penitent. The penitent again is not there to try and get away with his crime through the advocacy of a counsel. He can get away with nothing unless it be further guilt by hiding his sins or their true nature. But if he is to get the true benefit of the sacrament he must expose without any dissimulation the state of his soul so that the priest may truly act both as judge and counsellor. It is principally with this latter aspect of the confessional that this short article deals.

The doctor—and the priest is also very much a spiritual doctor—can only treat his patient effectively and efficiently if he knows as fully as is possible the exact symptoms of the patient. He can only judge whether a cure can be effected or prescribe for the alleviation of the illness as a result of full knowledge. The mere statement by a patient that he is ill is as helpful to the doctor as the statement so often heard in the confessional that the penitent ‘has done wrong things.’ When the doctor is in full possession of the facts he not only applies the cure where possible but advises the patient how to behave, what things to take and what to leave. Such advice is in no sense an extra but part of his duty. In just the same way the priest is there not only to remove sin but to offer advice and encouragement to the sinner. He should advise him how to avoid his sins and even more important how to get nearer to God. Penance therefore differs from the other six Sacraments

in this important point that whereas in the other six the person of the minister matters little, in this Sacrament it may matter much. It matters little by whom you are baptized, but it matters very much from whom you receive counsel. The priest must be one whose experience, knowledge and sympathy lend authority to his advice, and the penitent must have full confidence in him. It is a mutual affair of considerable consequence. Yet how few people choose a confessor with care and consideration and put themselves entirely under his tutelage and guidance. Nor is it irrelevant to ask how many priests are prepared to be spiritual advisers or directors, and of those who are prepared how many are competent to carry out this duty. Confession both from the priest's point of view and the penitent's tends to become a routine duty to be got through in the minimum of time. People go into church of a Saturday evening and join the shortest queue without considering who occupies the box, beyond the hope that he is quick and does not give you a lecture or ask too many questions.

We are there 'to seek first the kingdom of God', not to fool ourselves that we are already in possession of it. One of the most powerful means in seeking the kingdom of God is the Sacrament of Penance. While the forgiveness of sins is primary the counsel is almost as important. In fact it is functional in the forgiveness, for the latter depends to a great extent upon it. Unless we are directed on the right road, warned against the dangers that we may encounter, encouraged to heroism in face of temptation and in the day to day labour of prayer; unless we are constantly pulled up when we grow slack and tepid by one who knows our weaknesses and our difficulties, our firm purpose of amendment is likely to become progressively less firm, and may indeed in course of time cease in any real sense to be a purpose at all. The priest has a grave obligation to be patient and sympathetic without being lax. The penitent similarly has an equally grave duty of being honest and sincere in his desire to advance on the road to perfection. While therefore it is childish and stupid always to seek to receive Holy Communion only from your 'special priest', it is wise and right to select with care the one who directs you on your way to God. He should know you through and through. But are there not those who make the rounds of half a dozen priests precisely because thereby they know none will ever get to know them? They do not want to be known. In other words they do

not wish to be helped: they are not interested in a sincere search after the kingdom of God. Of course the Church allows the greatest liberty of choice and jealously safeguards this liberty. But before God we are not at liberty to have ignoble motives for even the most noble objects. From this it follows that both priest and penitent must take a sincere and conscientious view of this Sacrament. The priest must take care to be a trustworthy adviser; he must be a man of supernatural patience and sympathy. It is for him to make the Sacrament a real consolation to the sinner, a source of encouragement and advancement in the way of perfection. It is for the penitent to treat the Sacrament seriously and not regard it as a kind of spiritual penny in the slot machine: he must always remind himself that true contrition is the key to the effectiveness of the Sacrament, and that this includes a truly sincere desire for perfection and a humbly submissive attitude to correction. The priest who rants and raves at his penitents forgets Christ's attitude to sinners and that he should be here, if nowhere else, above all another Christ. The penitent who dissimulates in the confessional numbers himself with the hypocrites in the Gospels who tempted Christ with their coins and self-righteous inquiries. He must approach this Sacrament with sincerity and humility remembering the words 'God resisteth the proud and giveth grace to the humble' (Proverbs 3, 34), and 'Be humble in the sight of the Lord and He will exalt you' (James 4, 10). If this be not his attitude in seeking God's pardon it will surely be said of him 'You ask and receive not: because you ask amiss' (James 4, 3).

THERAPEUTIC AND PASTORAL WORK¹

ANDRÉ GODIN, S.J.

Introduction: the real unity of man's personality

THE title of this article seems to imply a dichotomy.

First, let me affirm that man, as a living being, and still more as a spiritual being, is a unity, a whole, that cannot be split into two parts.

This may seem obvious when it is question of a normal, balanced, adult man; one who does not need psychotherapy, but only pastoral guidance. On the other hand, when we are talking of a neurotic, we make use of numerous expressions, or ways of speaking which introduce a dichotomy, not in the way in which the neurotic is approached, but in the subject himself. For instance, we make a distinction in his psychology between a healthy part and a part which is diseased. We say that the therapist must ally himself with the healthy part in order to fight, with the sufferer, against the diseased part. Sometimes we even find it written that the psychotherapist should occupy himself with the sick part, while the priest or adviser takes the healthy, or, still worse, the supernatural part in charge.

It seems more and more obvious to me that such distinctions by way of dichotomy, which come very near being divisions, are precarious. They are artificial and do not take the reality into account, but are rather a somewhat conceptual defence, which results in the shedding of a pseudo-light where problems, and perhaps some kind of mystery, do really exist.

It is no doubt very tempting to say that the scrupulous person, for instance, asked to obey his spiritual director blindly, receives as a consequence and validly an absolution which guarantees him the divine friendship, and that, on the spiritual plane, *everything* is therefore all right. It is tempting, perhaps, because easy. . . . But, in reality, while the obsessional neurosis lasts, this scrupulous person is incapable of perceiving psychologically the significance of the divine pardon. Helped by the powerful suggestion of his director,

¹ The substance of a Paper read at Spode House by Fr Godin of *Lumen Vitae*, the International Centre for Studies in Religious Education. 184 Rue Washington Brussels.

he is able at regular intervals to perform acts of obedience, to which infused grace will give supernatural efficacy, but he remains incapable of himself realizing, and still more of expressing, the splendour of the pardon and the divine mercy. His basic anxiety prevents him from living the totality of Christian dogma and it must be recognized that, owing to the profound unity of his scrupulous personality, he is impeded in his own spiritual development.

On the other hand it is perhaps tempting to say that, during a psychoanalysis, the moral and religious values, in which the personality of the subject was living before the beginning of the treatment, cannot be reached or disturbed in themselves, since they do not depend upon psychic mechanisms, nor on the affective genesis of the mental structures of the subject. It is tempting to say this, because easy. All the same, in reality, the disturbance which the affective structure of the subject must undergo in the course of treatment, owing to the transference relationship which comes into play and develops with the personality of his psychoanalyst, this disturbance does *not* reach a part, but the whole of the subject; were it only to do the former there would be no real healing in psychoanalysis. It is not here merely the question of a slightly different use which his freewill has to make of psychic gifts modified by the treatment; it is in fact that freewill itself, which is brought into play, questioned, invoked, is raised to a degree of maturity which, up to then, in consequence of the neurosis, it was not able to attain.

There is therefore a real unity in man's personality, even if he is neurotic; and this is what I have tried in particular to emphasize in this introduction.

Theoretical foundation upon which to distinguish therapeutic and pastoral work

Now, the substantial unity of man's personality does not prevent us from searching for a proper ground for distinguishing two ways of approaching it. On what basis can we thus find a distinction between therapeutic and pastoral work?

I do not think that a clear view on the matter is possible as long as we do not admit the discovery, made by modern psychology and tremendously accelerated by the work of Freud, that there is

in man a psychic level² of life, a *field of psychic forces*, which is largely, if not totally, subject to determinism. By determinism, I mean, here, not a philosophical theory, but first a method of discovery (such and such a consequent, all things being equal, always follows upon such and such an antecedent), and then a correct application of the scientific method, a psychological theory covering a certain number of facts and laws. This methodological determinism has led, during the last few years, to astonishing success in many researches into the psychic life of man. In spite of the fact that the factors influencing the psychic life are incredibly numerous, (and therefore many studies in psychology are still lacking in precision and in exactness), there is no doubt that a new series of pre-determined psychic phenomena will be progressively brought to light. K. Stern calls this 'the third revolution': the first is that of Darwin with the series of deterministic causes in the area of biological evolution, the second is that of Marx with the series of deterministic causes in the area of economic and social causation.

Many reactions of the psyche, which seems to the consciousness of the average man an exclusive effect of his own will, revealed themselves, after scientific scrutiny, as being largely founded on unconscious dispositions, which are closely related to the genetic causes operating in them.

Persons choosing a tie, for instance, from a quantity of equal price and quality, will show a preference for those slightly perfumed, so slightly that experts, warned beforehand, could not have detected the perfume.

In the case of a neurotic under psycho-analytic treatment, one could certainly predict fairly easily certain reactions as, for example, the general direction of his dreams at a given phase of the treatment.

Of a group of children, or even of adults, of whom one possesses a former sociogram, it is possible to foresee which leader—or leaders—the group will 'spontaneously' choose after a certain number of meetings.

Even in religious commitments, the chances of perseverance are not equal. Among a large number of communicants chosen

² As we shall say below, the word *level* should be deprived here of any topographical connotation. Perhaps the word *field* is better suited, with the dynamic meaning it has acquired in the French expression 'un champ de forces': a point of convergence where several forces or factors are operating.

haphazard from various social 'milieux', it is possible to predict (with a high degree of probability, itself predictable) what proportion will still be attending Sunday Mass ten years from hence according to social grouping: workers, country people, liberal professions of such and such a town, and so on.

Undoubtedly, many more examples could be found from individual or social psychology, both secular and religious. The influencing factors of conduct will be known, with an ever increasing precision.

Does this imply that freedom will disappear? Will it even follow that there will be an increased power of predicting the conduct of individuals? I do not think so. The aim of psychology has never been to *predict* conduct. Its rôle is to recognize certain factors which influence the dispositions to act. Note well that, neither before nor after scientific research, were these dispositions the effect of mere chance, nor of chaos; they were never pure indeterminism.

The tendency to choose a tie perfumed in a subtle way—the foreseeing of dreams that indicate a displacing of affective powers in the unconscious affective life—the talents demanded spontaneously by such and such groups of their leader—the structure of social pressures exercised on the practice of religion by the faithful: all these are the objective *data from which* we exercise our liberty.

Here is a point often overlooked: freedom itself has everything to gain by a greater consciousness of exterior data (social) or interior data (psychic) which determine, not its choice or conduct properly so-called, but the tendency or inclination to act, which ally to exercise itself in a given matter. *The determinations, scientifically discovered in psychism, are not opposed to freedom*, rather they are *the matter* on which it is exercised, on which it depends and in which its decisions are embodied.

Let us go further. If psychotherapy is a real technique, and I think it is, it *must* be based on a certain number of factors which affect, in a determined way, the relation between the neurotic and the psychotherapist. I feel that psychotherapy, and particularly psychoanalysis, will appear progressively, as it actually is, a scientific technique (however complex and delicate) to obtain

results from a starting point, following determined procedures. And I feel also that, progressively, its very nature and boundaries will be revealed; a technique to transform *not* the whole man, not even his psychology (in the broader sense of this word, including the deliberate attitudes, decisions and behaviour), but only the psychic 'terrain' in man; mental mechanisms, affective dispositions, customs, all together forming the point of departure from which man can and must orientate his life.

If somebody would like a thomistic translation of what I have just said, it would be easy to state that the psychic life is the '*causa materialis dispositiva*', the *dispositive material cause* (only), of our human, moral or religious acts. It is the '*causa ex qua*', the *cause from which*, we take the point of departure for our human decisions or lines of human conduct. The psychic matter is imposed on us at any moment of our life, but the use of the psychic dispositions, and the meaning which we give them, is in our power. The final use and meaning, which a man introduces into his life, constitutes his innermost life, with the help of God. The priest, as a spiritual adviser, is the intermediary between Christ and the soul. The psychotherapist, confronted with the neurotic, is supposed to restore the material psychic dispositions as far as he can, but he is not concerned directly with their use or meaning.

You have also recognized the classical view of man: substantial unity between body and soul, which leads us to distinguish: (1) the consideration of the body as such, the subject matter of physiological science. (2) the consideration of the soul as such, as principle of action that is, not intrinsically dependent on the body; the form of the human composite that may unite itself with the divine grace always operating in it. And (3) the consideration of the human composite as such (composite as composite). This comprises all the psychic mechanisms and operations which depend intrinsically on the body. This third consideration (note, please, that I am not speaking of a third part, or of a third layer or stratum; those topographical expressions would introduce a dichotomy which I intend to avoid) is exactly what the psychotherapist is concerned with. And the spiritual adviser is not concerned directly with it, because the grace of God does not depend directly on the psychic dispositions, and can perfectly operate the sanctification of the neurotic man *before, during and after* the treatment.

Practical applications

Is there any conclusion about the means to be used by the pastoral adviser and the psychotherapist respectively?

As their goal is different, so is the relation with their consultant, so are the means of establishing that relation, and of bringing it to a happy conclusion.

(a) *The pastoral guide does not aim at psychic modification*, but he is concerned with the conscious manifestations of the life of his client, in order to lead him to be more and more inspired by the Spirit of Christ. The pastoral guide does not scrutinize the behaviour of his client primarily from the genetic point of view (for instance, the first causes operating in him at the time of his childhood or babyhood), but he focuses his attention on the present problems in the moral or religious order.

(b) *The pastoral guide does not use technical devices*—as in projective or personality testing, elaborated questionnaires, and so on. Those technical devices would spoil the right pastoral relationship; because the person consulting is treated as an object, and this renders impossible, or rather very difficult, the pastoral attitude that should subsist between two persons in regard to their subjectivity, their moral and religious standing. Even in the words or the questions used in the interviews, the pastoral counsellor must maintain an attitude, or a technique, if you like, which never gives the person consulting him the impression of being an object of investigation.

(c) Finally, and this is more delicate, *the relationship itself must be kept 'pastoral'*.

Any priest quickly recognizes when a relationship, say with a woman, is becoming too friendly to be really pastoral. Any priest feels the moment when there is a risk that emotional feeling will interfere with good, sound, pastoral work. But, in these days, owing to the amount of reading done by priests in psychology, and even in psychoanalysis, it is doubtful whether the tendency to slip from a pastoral relation into a merely clinical or therapeutic one is clearly appreciated. And, to explain this point, I will choose that particular relationship which is called *transference*.

About transference

Transference does not mean the fact that a person consulting is 'in sympathy' or in love with the counsellor, nor that he or she is

consciously aggressive against the counsellor (say in the interview or in his behaviour). There are many incorrect ways of speaking along such lines. Transference (in the strict sense) means the special kind of unconscious relationship, that is due to a repressed element in the past. For instance, in spite of the fact that the person consulting expresses (consciously) the complete confidence he has in me as a priest, at the same time (but unconsciously) he establishes the relationship with me on a basic feeling of fear, which is based on the repressed fear he has retained from the time his father frightened him in his childhood. The repressed fear leads him to adopt an attitude of passive dependency, a submissive and apprehensive way of contacting me, and of following my advice.

Now, in the presence of a transferential kind of relationship (let us note that we are speaking of a *psychic* consideration of it), three attitudes are possible for the counsellor:

(a) Ignorance. The counsellor does not notice the transferential element. He thinks of a genuine attitude of obedience, of a supernatural way of acting. And he confuses a moral or religious attitude freely adopted, with a psychic need of submissive behaviour in the presence of a substitute for the father.

(b) Awareness in the presence of the transference of passive dependency, and promptness to use it, in a religious, pastoral manner, without any attempt to render the person consulting conscious of it, at least as to its origin, and without revealing the special character of the relationship. This is the sound attitude for the priest. Faced by a transferential relationship he uses it along symbolic lines, without attempting to suppress it on a psychic ground which he is unable to manipulate correctly. If a slightly neurotic person is oversubmissive, the psychic relationship with the pastoral adviser is surely affected by that submissiveness. But the spiritual guide (and the tradition of spiritual direction has always followed that line) will explain the symbolic meaning of a submissiveness to God, *trying to introduce a freely chosen relation of obedience towards God, where there was simply a pre-determined transferential relationship of submissiveness towards man*. This example could be repeated for any special kind of transference which a pastoral counsellor may suspect. The transferential relationship may be understood, in the case of a neurotic, as analogical, and used as such.

It is here, and here only, that I should like to find spiritual directors better informed in psychology. Not to use the psychic relations in a technical way, not even to manipulate them explicitly with the person consulting, but to be aware of the double relation that is established between the client and himself. The great danger of not being aware of the transferential elements in the relationship, becomes evident when the priest begins to react himself blindly, unconsciously, with a countertransference; say, when the authoritative, rigid attitude of the priest seems to respond to the submissive attitude of the consulting. Then the double relationship, on the psychic, and on the religious level, becomes a source of confusion. The pastoral adviser is unable to be the mere intermediary between the soul and the grace of God, because the relationship is inextricably bound up with the psychic, unconscious mechanisms of both the person consulting and the priest.

(c) Finally, there is a third attitude in face of a transferential relationship; awareness and technical manipulation leading progressively to insight on the part of the client. This, precisely, is the character of a psychotherapeutic relationship. And no priest, if I am correct, should attempt to work in that direction, unless he is fully qualified.

Conclusion

Let us summarize the whole difference between pastoral and therapeutic work in this way:

In a therapeutic relationship, we have a system of two persons, one confronting the other. The transference binds progressively the psychotherapist and the client on a psychic basis, which is controlled by the therapist, and finally becomes a source of insight for the client. A transferential relation becomes gradually a personal, functional relationship, I mean a relationship between a real doctor, psychiatrist or psychoanalyst, and a neurotic who learns progressively to perceive reality, and to adjust himself to it.

In the highest meaning and aim of a pastoral relationship, we have a system of three persons: a 'triangle-situation', in which an Invisible Partner has to play a rôle, which, as it grows, becomes more and more exacting. The pastoral adviser is not there to establish a face-to-face relationship either on psychic or on moral grounds, with the person consulting, but to obtain progressively

a better contact, a deeper relationship, on the plane, between the penitent and Christ himself.

The golden rule of a therapist should be: teach your patient to become himself.

The golden rule of the priest, as a spiritual adviser, is the rule that St John the Baptist established for himself in the third chapter of St John's Gospel: '*He must increase, but I must decrease*' (III, 30).



THE PRIEST IN AN AGE OF PSYCHOLOGY

NEVILLE BRAYBROOKE

IT is impossible to maintain a neutral attitude towards the priest; by his very calling, he must either attract or repel. In society, he may serve as a scapegoat, like the Jew, or he may become the beloved shepherd of his flock; he may heap confidences upon himself as easily as insults; he may even arouse feelings of *guilt*, though no sooner is the word out than the presence of psychiatrists is felt. Today their influence, though not emphatic, is everywhere pervasive. Indeed, if the eighteenth century was called an Age of Reason, so perhaps might the present century be called an Age of Psychology; a definition far nearer the mark than any newspaper headlines about an Atomic Era. For in the end, mind always proves to be superior to matter, just as 'all argument proves to be ultimately theological'. Behind the psychiatrists, fluttering in his red robes, hovers the presence of Manning, while the halls of seminaries, smelling of beeswax and oil, still reverberate with his dictum that a course in Dickens is as necessary for their students as a course in Aquinas. Accordingly when W. H. Auden a few years ago first spoke of 'the real world of theology and horses' there was forged an immediate link between cardinal and poet, such as also exists between priest, psychiatrist and novelist.

'If I were an Irish hodman I would be a drunkard', his Eminence would repeat at Westminster. This was plain speaking. 'Do you know the Jews are taking better care of their working girls . . . than we are? What are our people doing? Oh, I forgot, they are

examining their consciences'. Again this was plain speaking. Moreover, when he referred to Dickens' novels as 'a complete course of moral theology', he was underlining the reality which lay behind them, of words being used as servants of the vision, of words being finally no more than servants of the Word. A novelist must needs write the truth as a priest must preach it, though on occasion each might invade the territory of the other. Yet by this none were the poorer; the truth was only made more manifest. Similarly nowadays the psychiatrist may seem to invade the territory of the priest; there are obvious resemblances between the consulting-room and the confessional. Yet by this neither is the loser. For example, when the psychiatrist tries to remove the burdens of guilt from his patient (a process known as 'a transference' in psychological terms), the act may stir dark memories for an individual, a shadowed church and the echoing voice, 'He died for you, He died for me; for your sins, my sins. . . .' Such is the case perhaps with the lapsed believer; yet even with the non-believer, or the man who has so far not been encompassed directly by the problem of belief, there are memories stirring, race-memories about which I shall say more later. Here it may be enough to observe that the words patient and penitent are not unlike and that guilt frequently proves to be a synonym for sin.

So, from one point of view, it might be said that the greatest act of 'transference' took place on a cross, although to speak thus is to realize exactly how pervasive has been the influence of psychology on language. Inevitably men are the children of their landscape, and novelists, reflecting the world about them, will present characters as much subject to the history and geography of their countries as they will be flawed with the marks of their particular decade or age. The psychiatrist may sum up these flaws as the marks of guilt; the priest may prefer to describe them as the stains of Original Sin; though, if this suggests too theoretical a division, then when it comes to reality there is a general blurring so that, seen at middle distance, the general landscape appears to be one where the two views merge. I simply use such a division to show the two main attitudes or trends of thought.

A century ago Newman referred to grace taking its effect like dew on the grass; the image is quiet and peaceful, reflecting the morning stillness of the winding lanes about Birmingham, or of

the seed gently thrusting up between the grey paving-stones of some Oxford college. In contrast, Graham Greene with much more clinical imagery in his novel, *The End of the Affair* (1951), has compared the effect of grace to 'the taking of an injection'; in his prose, there is a contemporary feeling of knees cut on the city's asphalt, or of the deadly sting of the tsetse fly in the lawless swamps of some unmapped continent. Allowing for a century's change of idiom, the principal difference between the cardinal and novelist remains one of approach.

Modern advertising has made men particularly conscious of any flaw in themselves, lack of protein; decaying teeth; encroaching baldness. From the huge hordings of any town, figures beckon, offering for half-a-crown or fifty cents the remedy for all such defects. The hope that they inspire represents the forgotten image of the witch-doctor. Then in the popular press, confidential father-figures promise the power to overcome blushing or stammering. Their white coats carry with them a suggestion of the monastic habit or the Klu Klux Khlun tunic. So partly consciously and partly not, it is against such a background that any American or English novelist must work: any character of the priest that they draw will have to be seen not only from this popular advertised conception of 'doctors in religion', but also dissociated from this background and seen as part of the tradition fostered by poets like Chaucer in his sketch of the 'poor parsoun of the towne', or by Daniel Defoe when he introduced the first Benedictine into the English novel in *Robinson Crusoe* (1719). 'And now I speak of marrying', begins the passage, 'it brings me naturally to speak of the . . . ecclesiastic that I had brought with me out of the ship's crew, whom I took up at sea. . . . He was a grave, sober, pious and most religious person; exact in his life, extensive in his charity, exemplary in almost everything he did'.

Fiction is storytelling, and Defoe's portrait was based on fact; the first priest in English fiction was a priest in fact. The author had merely held up a mirror to life. If justice demanded that he should give him a due character, then he was careful to add, again in the cause of justice, that it was his 'opinion, perhaps as well as the opinion of others . . . 'that he was mistaken in his beliefs'. Yet, if the centuries have brought little difference to the shape of the sickle or cross, then beneath the habit or soutane, which have remained the same throughout the ages, there have been not only

men who differ from each other, but who all the time have been growing and developing. In Chaucer's day, there were many frauds prepared to dress in cloaks, to put on the outward semblances of a friar in order to sell their quack cures or forty days indulgences. Unconsciously modern advertizing often re-echoes this practice with its many bottles whose prescriptions guarantee a refund or cure within forty days!

Such echoes or observations for the novelist turn to signs and symbols in the mind of the psychiatrist, though once more I simply use such a theoretical division to show the two main attitudes or trends of thought. For a novelist must always be something of a prophet, so that he sees ahead as well as deep into his own times: not to record what he sees there, would be to fail in his vocation, just as a priest (or psychiatrist for that matter) would be failing in his were he to refuse a sick call. In seminaries, as in all religious houses or medical institutions, there is a noticeable cult of polishing and beeswax; and sometimes on Sundays the faithful will be harrangued about those who have not come to church, about those who are still in the streets washing down their cars. It requires perhaps the psychiatrist to point out the religious significance of beeswax and oil or to draw attention to the power of race-memory; it requires perhaps the novelist to take in the scene and then unconsciously bring out by juxtaposition the irony or link between the church-goer and the blue-domer as he rubs until his face is reflected in the shining mudguards. His car is his mount and he would groom her as a fine mare: 'the real world of theology and horses' draws close. For the Hell-fire sermon is growing out of date, or maybe it would be truer to say that it is dying because a pit with demons now strikes less terror than suggestions of everlasting loss, complete isolation, or sustained anguish. A pit and demons are too near the reality of a city under aerial bombardment to hint any longer at supernatural terrors; and the conception of Hell as a waiting-room of sustained anguish strikes the profoundest terror in those who have least fulfilled their potentiality and therefore fear death most. This is religious as well as psychological reasoning; it can be described as guilt, or sloth in virtue, as some might call it from the pulpit. A rule for the preacher, with appropriate variations for the analyst, might be formulated thus: 'As far as I understand my people (or patients), so far will I understand my country. As far as I am in tune with

my age and country, so far will I understand how religion will affect my life and people'.

This is probably the best point at which I may introduce a true story concerning the Italian stigmatist, Padre Pio, which has a bearing on my argument. The story has not been printed before and concerns a world famous psychiatrist whom I shall refer to as Dr X.

Dr X, a devout Catholic, went to Foggia to talk with Padre Pio: on several occasions he asked if his confession might be heard, but on every occasion Padre Pio told him to return either later or on another day. The last time that he made this request, Dr X, on finding that the answer was the same as before, asked if instead he might be allowed to serve the stigmatist's mass the next day. But the following morning at the moment when the server usually washes the priest's fingers the order was reversed and the psychiatrist found the water being poured over his. From then on he knew that it was not necessary for him to go to confession while he was in Foggia; his pilgrimage had achieved its end, not the end as many pilgrims have known it, but an end which both religiously and psychologically was absolutely right in this case.

The story stands as an example of the recognition by both priest and psychiatrist of their different callings. 'Begin by purifying the source and those that drink of the waters shall not be poisoned'. To see clearly then is always to be contemporary in the best sense, no muddying, no murky searching, but a drawing straight from the source. The novelist can only present a contemporary clergy if he himself is a contemporary man of his own age. Otherwise he will present either a gallery of nineteenth-century characters or a series of clerics of no more authenticity than the beckoning white figures on posters. Alternatively, if he goes farther afield to the missions he may be able to tell stories in which sick calls involve shooting the rapids, or to countries where persecution forces the priest to adopt a disguise: in either case, excitement of narrative frequently hides a lack of psychological perception. The question remains: How is the novelist to treat the seemingly uneventful life of the ordinary secular in London or New York, Boston or Birmingham? Although the fact that the question arises at all shows how little are understood the crosses borne in these seemingly uneventful lives. Let me explain. Suppose Monsignor Y is sent a newly ordained curate. Soon the elder

priest may begin to adopt a fatherly attitude, an interest at first appreciated by the boy, but later resented. Yet if Father Z is a reasonably intelligent man he will know that the time will come when he too may be sent a curate thirty years his junior whom he will try and adopt in precisely the same way as the monsignor. Celibacy is never easy, but it is not necessarily the hardest cross to carry; as middle age ends, so the having of no sons to whom to give one's name may become far harder to bear. And there is the constant agony as youth becomes middle age of knowing that this state is arriving. To be aware of the truth never lessens the burden of carrying it.

'Mine is a parish like any other', Georges Bernanos began his famous novel set in the form of *The Diary of a Country Priest* (1936). Yet holiness can be an adventure anywhere, crossing the swamps to bring the Last Sacraments, or sitting before the dying embers of a presbytery fire. Holiness can be an adventure anywhere because the depths of the mind are always accessible. Holiness and wholeness go together; the world of Dickens and the world of Aquinas; the London of Queen Victoria or the sun beating over the olive-trees at Aquino. To all these, the passage of the centuries brings little change. 'For every high priest is taken from among men and is ordained for men in the things that appertain to God, that he may offer gifts and sacrifices for sins: who can have compassion on them that err: because he himself also is compassed with infirmity (Hebrews, 5)'.

As when Defoe sketched the first portrait of a Benedictine, so, in the Age of Psychology, that still remains the only approach for the novelist.

ST IGNATIUS LOYOLA, SOLDIER OF CHRIST¹

ROLAND POTTER, O.P.

*I have fought the good fight,
I have kept the faith;—and now
there is laid up for me a crown of justice
which the Lord, Just Judge,
will give to me on that day;
not only to me, but to all
who love His coming. (II Tim. 4, 7-8).*

THESE are the words of the Apostle St Paul, penned nearly nineteen hundred years ago; words which would fall admirably from the lips of a St Ignatius; were it not that the Saint, in his lovable humility, would be the last to think that such words could apply to himself.

Yet they do speak of him. For the words of the Apostle are the words of Scripture; and the words of Scripture are the words of God; and the words of God have a timeless character, and so a value at all times. Thus it is that without undue violence we can read these words of St Ignatius who went to God on July 31st four hundred years ago. It is this going to God, and then more especially the wonder of a lasting and living and growing work for God that we commemorate in this its four hundredth year.

*I have fought the good fight,
I have kept the faith.*

St Paul wrote this in the evening of his life, when a sure instinct told him that he would soon go to God. He looked back over his life, that life which no longer appeared now as an even course or pattern, but rather as something *broken* by the intervention of God who struck him down on the road to Damascus and reversed the whole trend of his inward being.

Now if we look back over the life of St Ignatius we see that this too was 'broken' by an intervention of God: we could even say, Blessed cannon-ball that shattered his leg at Pamplona!

We are told that St Paul, after his great experience, withdrew

¹ Sermon preached for the fourth centenary of the death of St Ignatius at the Church of St Aloysius, Oxford.

to the 'desert of Arabia', perhaps to some more lonely part of the Syrian steppe-land, or eastern Jordan of today. But if he withdrew, it was to be with God, to be taught of God.

So too St Ignatius, after his conversion, withdrew, by that broken rocky way from the glory of Montserrat, to the solitude of Manresa where he was to wrestle alone and long with God and start upon that wisdom which is from above.

St Paul was without presence, seemingly short-sighted, harassed by physical infirmity. St Ignatius too seems to have been small, even by Mediterranean standards; and he was lame ever after the affray at Pamplona.

St Paul founded churches, built up, organized, spread the faith of Christ over the then known world of Greece and Rome. St Ignatius founded the Company of Jesus, built up, organized, spread something which, in his lifetime alone, went from a handful of companions at Montmartre to nine Provinces of the Society, extending from the Old World to the New.

St Paul left a body of letters which came to be normative of the Church's life and conduct. St Ignatius left the Exercises, which (speaking as one less wise) are not so much a book as a method of bringing souls to God, applicable in any age as in any clime.

St Paul and St Ignatius are at one in being great lovers of Christ. Each could say:

*I live, not I, Christ lives in me,
for me to live is Christ, to die sheer gain.*

It is in this last respect that St Ignatius most of all resembles St Paul.

So far, I have, in word, tried to suggest that there is something of a similar pattern, working itself out under God, in the lives of the Apostle and of St Ignatius of Loyola. Mirrored in these lives is something of the mysterious working of the mind of God.

There are chosen souls who are to grow quietly in the even tenour of their lives as in the grace of God.

There are chosen souls called by God to break with a world twisted out of its true pattern. In such a world they are to shine as lights and to bring countless children to the admirable light of God's kingdom. But to do this they have first to be themselves *converted* from one state to another. There must, in the pattern of their lives, be a break of some sort.

St Ignatius was one of this latter group of saints. And he 'fought

the good fight'. Not a good fight, any sort of foray or escapade; all that was left with youthful romanticism and ardours. His fight now was to be *the* fight or that spiritual warfare which is incumbent upon any and every follower of Christ. He was to be a *Miles Christi* or soldier of Christ who should, first, don the whole armour of God, and then be girded with truth, have a breastplate of justice, be shod with 'the readiness of the gospel of peace', taking the shield of faith as also the helmet of salvation and that Sword of the spirit 'which is the word of God'. (Ephesians 6, 10-17). Thus by a series of military figures of speech does the Apostle teach us of spiritual realities, of that necessary equipment of all who would love God above all things and strive to live as if they so loved.

Still, the habit does not make the monk, and arms and armour alone are not enough to make a soldier. Even more important than equipment is the inward quality of strength and courage, of self-discipline and resolution. That strength or fortitude which befits the soldier of Christ may in part be naturally present, latent or inherited, and can in part be developed by human wanting and willing; in part too, strength is God-given, a grace for which we pray earnestly, since fortitude, besides being a virtue of itself, also adds a certain 'edge' or tone to all our willed and rightly-ordered living. Over and above natural and God-given strength is the gift of the Holy Ghost termed Fortitude, which sets up a disposition within us so that we respond bravely to the call of the Holy Ghost in times of special crisis and trial, for our Adversary the Devil, never ceases 'to go about seeking whom he may devour'.

And then the true soldier of Christ stands for unmitigated, full-strength Catholicism. His faith and loyalty will cut through prejudices, habits of thought, social and other assumptions. A certain zeal for the truth of God and the House of God will sweep away the last relics of human respect, of concessions to the spirit of the age and fashions of thought. It is perhaps for that reason that St Ignatius, like St Dominic before him, is not a 'popular' saint in the sense that St Francis is popular; and naturally enough he cannot be popular among luke-warm Catholics, or lapsed brethren, or the weak in faith.

If ever any man 'kept the faith' it was St Ignatius. Faith, whole and unflinching was the mark of this saint raised up by God in calamitous times. For this was the age of Luther and others, when

thousands were drawn aside to follow self-appointed teachers and 'another Gospel'. St Ignatius, like another St Paul, was to cleave to that which was handed down from our Lord himself: 'for I myself have received from the Lord, what I also delivered to you, that the Lord Jesus . . . took bread. . . .' (I Cor. II, 23).

'There is laid up for me a crown of justice'. In these words we discern the quiet confidence or trust of one who loved God as did St Paul and then St Ignatius. For there is an intensity of love which brings in its train serenity and joy of a kind which no man can take from us. This is the true ground or basis of the supernatural hope of great lovers of Christ. St Ignatius was one such great lover of Christ; and not only a lover of Christ, but one who induced love of Christ and furthered and fostered it in others. St Ignatius' own cherished way of doing this was by means of the Spiritual Exercises into which he put so much of himself. He toiled, wrote and re-wrote these 'Exercises' as they are called, wherein those of other spiritual traditions can recognize much that is near and dear to them. To one Dominican at least the Exercises seem valuable in so far as they induce an awareness of the *presence of Christ*, of 'what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled, of the Word of Life'. (I John I, 1). Valuable too in that they engage a man's whole being. He is asked to commit himself to God, soul, body, senses and all. For there is a certain wholeness of devotion and dedication of our whole being which goes far towards bringing about the holiness of the saints. St Ignatius was one such wholly dedicated soul.

'Not only to me, but to all who love His coming'; our text suddenly opens up a new vista. The work of God concerns not one saint, but in some way affects *all* who look to that City which is above and who in their hearts say 'Come, Lord Jesus'. The prodigious accomplishment of St Ignatius is not ended. We are not simply gazing back upon four hundred years of history. We are thinking of the thousands and thousands who through St Ignatius, and the Company of Jesus, and their Spiritual Exercises, have been brought to love Christ above all things. The fourth centenary of his death will mean spiritual joy to thousand upon thousand of his spiritual children, and will encourage all children of God, wherever they may be, to be true soldiers of Christ,

resolved indeed to 'Fight the good fight of faith and lay hold on eternal life' (I Tim. 6, 12), that eternal life to which each and everyone of us here now, is, by God's mercy, called.



ST AUGUSTINES SERMON ON PSALM XXXIII—II

TRANSLATED BY EDMUND HILL, O.P.

HAPPY the man who hopes in him.' No need to explain that, is there? Whoever does not hope in the Lord is miserable. And who doesn't? Why, whoever hopes in himself. Sometimes it's even worse, my dear brothers; listen, sometimes men don't even want to hope in themselves, but in other men. 'While Jack Robinson's safe, you can't touch me'—and Jack Robinson may even be dead already. Here in this town the man says 'As long as So-and-so is safe and sound', and So-and-so is already dead somewhere else. And how ready people are to say this sort of thing, instead of saying 'I trust in God, he won't let you harm me'; instead of saying 'I trust in my God, even if he does let you touch something, everything even that belongs to me, he won't let you touch my soul'. But when they talk about 'While So-and-so is safe and sound' it shows that they don't want to have real security themselves, while burdening someone else with the bother of maintaining them in a false one.

'Fear the Lord, all you his saints, because there is nothing lacking to those who fear him'. Many people don't want to fear the Lord precisely for that reason, in case they go hungry. They are told they mustn't cheat. And they say 'What am I to live on then? No trade is possible without deceit, no business can succeed without cheating'. But God punishes cheating; listen to God.—But if I fear God like that, I won't get my living.—Fear the Lord, all you his saints, because there is nothing lacking to those who fear him. The timid man who has misgivings his little luxuries will vanish if he starts fearing God, is being promised he will have plenty enough. God used to feed you when you ignored him, do you think he will desert you once you start fearing him? Listen man to the psalm's words, and don't start saying 'He's rich, I'm poor; I fear the Lord, but look what a pile he has made by not fearing

him, while I fear him and go in rags'. Notice how the psalm goes on; 'The rich have lacked and gone hungry, but those who look for the Lord shall not be deprived of any good'. If you take it literally, it appears to be misleading you. You look round at all the wicked rich men who die in their wealth, never having known poverty while they lived. You see them growing old, coming to the end of their days fabulously wealthy; you see the sumptuous funeral procession held, the dead man carried out on an ivory bier to a magnificent tomb, his family weeping round him; and you say to yourself, if you happen to know about his crimes and his sins, 'I know what that man has done; and look how he has grown old and died in his bed, and has been laid to rest by his own people, and given a splendid funeral. But I know the sort of things he's done. The Bible has deceived me, all this stuff I've heard and sung myself about the rich lacking and going hungry. I bet that fellow never went without a meal. Yes, and those who look for the Lord shall not be deprived of any good. I get up and go to Church every day, I look for the Lord every day, I kneel there every day, and I've got nothing good at all. This man never looked for the Lord in his life, and he died with a fortune like that'. A man who lets his thoughts run like that is letting himself be put off by scandal, and it's choking him like a noose. He is looking for a perishable livelihood on earth and not looking for true earnings in heaven, and he puts his head in the devil's noose, and the ends are pulled tight on him, and the devil has got him, all set for evil-doing in imitation of that rich man he saw dying with such a fortune.

No, you mustn't take the words like that.—How am I to take them?—Of spiritual goods.—Where are *they*?—They cannot be seen with the eyes, only with the mind.—Well *I* can't see them.—The man who loves justice can.—Well I can't. After all they aren't gold or silver. So, if it was gold you would see it, but because it is faith you don't see it, eh? And if you can't see faith, why do you love a faithful slave? Ask yourself what sort of slave you like. Perhaps you have got a handsome slave, a tall strapping fellow, but he is a pilferer, a rotter, a cheat; and you've another slave, let's say, an undersized runt with a hideous face and a filthy complexion, but he is faithful, thrifty, sober; consider, I beg you, which of these two you prefer. If you follow your bodily eyes, the bad handsome one wins the day; but if you take your mind's view of the matter,

the faithful ugly one has it. There you are then, what you want someone else to show to you, namely good faith, show him yourself in return. Why are you delighted with his faithful service, why do you praise good things in him which only the eyes of the mind can see? Will you really be poor if you are full of spiritual riches? That man was rich, was he, because he had an ivory couch, and you are poor, are you, even if you have a room in your heart full of such jewels of virtue as justice, truth, charity, faith, patience, forbearance? Exhibit your riches, if you have got them, and compare them with the rich man's riches. He finds some expensive mules on the market and buys them; if you found faith up for sale, how much wouldn't you give for it! Yet God wants you to have it for nothing, gratis, and you are not in the least grateful. No, those rich people do go without, they do lack something, and what makes it worse they lack bread; in case you think I meant they lack gold and silver—though as a matter of fact they lack that too. How much old So-and-so had, yet was he satisfied? So he died in want you see, because he wanted more than he had. But lack bread? Perhaps you don't understand the bread I mean; remember he said 'I am the living bread, who came down from heaven' (John 6, 41); and 'Happy are those who are hungry and thirsty for justice, because they shall be satisfied' (Matt. 5, 6). Those who look for the Lord shall not be deprived of any good. I think I have made it clear what sort of good is meant.

'Come, sons, listen to me, and I shall teach you the fear of the Lord'. I can see you are thinking, brothers, that it is *me* speaking. Think of it rather as David or Paul speaking; better still, think of it as our Lord Jesus Christ himself speaking. 'Come sons listen to me'. Let us all listen to him together, you listen to him through me. He wants to teach us, he the humble one, affecting and drumming at the gate, wants to teach us. 'Come sons, he says, listen to me, and I will teach you the fear of the Lord'. Let's let him teach us then, let's be all ears and all attention. Don't let us open the ears of the body and shut the ears of our minds. As he himself said in the gospel, 'Whoever has ears to hear with, let him hear' (Matt. 11, 15). Who wouldn't want to listen to Christ teaching us through the prophet?

'Who is the man who wants life and loves to see good days?' He is asking you a question. Doesn't everyone of you answer 'Me'? Which of you doesn't love life, doesn't want to see good

days? Don't you grumble every day and say, 'How long have we got to put up with this? Things get worse and worse every day. Our parents had much happier times, they knew better days'. O if you only asked those parents of yours, they would grumble to you in exactly the same way about their times. 'Our fathers, they would say, were happy and we are miserable, we live in bad days. Old So-and-so ruled the roost, we thought things would ease up a little when he went; instead they only get worse. O God, show us good days'. But it is no use looking for them here. You are looking for a good thing, but in the wrong place. Suppose you were looking for some just man or other in a country he didn't live in, they would tell you 'It's a good man you are looking for, a great man, go on looking for him, but not here. You are wasting your time looking for him here, because you won't find him'. You are looking for good times; let's look for them together, but not here. But our ancestors had them. That's where you are wrong. They *all* had a hard time of it here. Read the Bible, that is why God had it written, to be a comfort to us. In the time of Elias¹ (IV (II) Kings 6, 26) there was a famine—our ancestors endured it. The heads of animals were being sold for huge prices, they were killing their own people and eating them. Two women agreed to kill their own sons and eat them. So one of them killed her son and they both ate him. The other one didn't want to kill her son, and the one who had already killed hers insisted. And they took their quarrel to the king, wrangling over the killing of their children. God preserve *us* from such food! But there you are, that's what we read about happening in the past. All days are bad in the world, and all days are good in God. Abraham had good days, but they were inside in his heart; he had bad days too, when famine made him change his abode in search of food (Gen. 12, 26)—the same search that troubled them all. Paul had good days—but he says 'in hunger and thirst, in cold and nakedness' (II Cor. 11, 27). But we servants must not be discontented; our master didn't have good days in this world either; think of the evils he endured, insults, injuries, the cross.

So the Christian should not grumble, but think instead in whose steps he is following. And he must listen to his teaching, if he loves good days. 'Come sons, listen to me, and I will teach you the fear of the Lord'. What do you want? Life and good days.

¹ Actually it was in the time of Eliseus.

Listen then. 'Restrain your tongue from evil'. Do that.—I don't want to, says the wretched man. I don't want to restrain my tongue from evil, and I want life and good days. If a workman of yours said 'I will first ruin your vineyard for you, and then demand my wages from you. You hired me to prune this vineyard, and thin it out; but I am going to hack it to pieces and cut out the good wood, so that you will get no more grapes from it, and when I have done this, you are going to pay me for my work'; you would say he was off his head, wouldn't you, you would throw him out of your place before he could get his hands on a bill-hook. That is what men are like who want to do wrong, swear to falsehoods, blaspheme God, and grumble and cheat and get drunk, commit adultery, use lucky charms, go to fortune tellers—and see good days. He has told you you can't do wrong and look for good in return. If you are unjust, do you think God is going to be unjust too?—So what must I do?—Well what do you want?—I want life, I want good days.—Then restrain your tongue from evil, and your lips from speaking trickery, no cheating anyone, that is, no deceiving anyone.

'Turn away from evil'—that's all very well, doing no one any harm, not killing anyone, or committing adultery, or cheating or giving false evidence. Turn away from evil—and when you have turned away, I suppose you will say 'I'm safe, I've done everything, I shall have life and see good days'. But that is *not* all; 'Turn away from evil, *and*, he adds, do good'. It is not enough not to take the shirt off a man's back, you must also clothe the ragged. If you don't strip him, you have turned away from evil; but you won't be doing good until you have taken the stranger into your house. Turn away from evil then, in such a way that you do good. 'Look for peace and follow it.' He doesn't say you will have peace here, he tells you to look for it and follow it. Where must I follow it to? Where it has gone on ahead. The Lord is our peace, and he rose again and went up to heaven (Eph. 2, 14). Follow peace then, because when you too have risen, this mortality will be changed and you will take peace in your arms where there will be no one to disturb you. Since you will never be hungry, there will be perfect peace there. Here bread brings you peace. Remove the bread, and just see what a war breaks out in your stomach! How much there is that good people have to put up with here brothers, just to show that all we can do here is look for peace, and that we

can only expect to find it at the end. But let us have partial peace here too, in order to earn complete peace there. What do I mean by partial peace? Let us be good companions here, loving our neighbours like ourselves. Love your brother like yourself, be at peace with him. I know we cannot help having some quarrels, such as have arisen among brothers and among saints; between Paul and Barnabas, for example (Acts 15, 29); but not the sort that kills good fellowship, that wipes out charity. After all, you are sometimes at odds with yourself, yet you don't hate yourself. Everyone who regrets something he has done, quarrels with himself. He sins, he comes to himself, he is angry with himself for doing it. So he has a quarrel with himself, but this sort of quarrel makes for good fellowship. Here is an excellent example of a good man quarrelling with himself. 'Why are you sad, my soul, and why do you upset me? Hope in the Lord, for I will still confess to him' (Psalm 42, 5). Perhaps he wanted to suffer for Christ, and the thought of it made his soul sad and depressed, and it started upsetting him. He was aware of the situation, he wasn't at peace with himself, but he went on clinging with his mind to Christ, whom his soul, he knew, could follow really without upsetting him. Look for peace then brothers. Our Lord said 'I am telling you these things, so that you can have peace in me. I am not promising you peace on earth'. (John 16, 33). There is no true peace, no quietness in this life. It is the joy of immortality and the angels' company that is promised us. But anyone who doesn't look for it while he is here, won't have it when he gets there.

(To be concluded)



EXTRACTS

DOCTRINE AND LIFE, the bi-monthly review of the Irish Dominican Fathers, August-September 1957, reprints Dr Mary Ryan's translation of a thirteenth-century Bolognese Dominican's account of St Dominic's *Nine Ways of Praying*. The author obtained his knowledge from contemporaries of our Holy Father and in particular from Blessed Cecilia. The translation reproduces the nine altogether charming miniatures illustrating the nine ways of St Dominic's prayer. These are from a fourteenth- or fifteenth-century Spanish manuscript copy of the original.

This account vividly recalls to us that even St Dominic's solitary prayer and contemplation was compact of thought, words and bodily gestures; he would bow down, lie prostrate, genuflect repeatedly and pray with arms outstretched.

'For the saints of the Old and of the New Testament are found sometimes to have prayed like that. It is indeed a manner of prayer that excites devotion, through the mutual action of the soul on the body and the body on the soul. Thanks to it St Dominic would shed abundant tears and the fervour of his good will became so intense that he could not prevent his body from manifesting his devotion by clear outward signs. Thence his soul rose to lofty motions of petition, supplication and thanksgiving.'

The singing of the divine office in choir and of grace after meals would send our Holy Father, filled with the inspiration of the words of Scripture, to his *lectio divina* to absorb, as it were, more nourishment for his soul; and, even when so occupied, bodily gesture would accompany his reading and prayer.

'The Father, temperate and steeped in the spirit of devotion roused in him by the divine words chanted in the choir or in the refectory, would go speedily to some solitary place, in his cell or elsewhere, to read and pray by himself in the presence of God. There he would sit down quietly, and making the Sign of the Cross, read some book open before him; then he felt his soul gently moved, as if he heard the Lord speaking, as it is written: "I will hear what the Lord God will speak in me . . ." (Psalm 84, 9). . . .

'And while he thus read in solitude, he would venerate his book. Bending over it he would kiss it lovingly, especially when it was the book of the Gospels, and he was reading the words that Christ had uttered with his own lips.

This touching and charming account ends with a no less charming summary of his brethren's opinion of the effect of this prayer:

'in the opinion of the Brethren, it was by praying thus that the Saint attained that fullness of knowledge of the Holy Scriptures, penetrated into the very marrow of the sacred words, acquired the holy daring of his ardent preaching, and lived in that intimate familiarity with the Holy Spirit from which he drew the knowledge of hidden things.'

The tradition of bodily movement accompanying the thoughts and words of prayer is preserved by the older religious orders in the choral recitation of the Divine Office and at Mass, at least when this is sung. But in spite of the efforts of the liturgical movement many religious congregations, and as a general rule the laity, remain at Mass practically immobile, taking no part in its action by external word or deed, save

to stand and kneel at the gospel and the consecration respectively. Commenting on this fact an article with the title *Insufficient Growth: some unfinished business of the Liturgical revival* by Fr Robert O'Keefe in SPIRITUAL LIFE, the American Carmelite Quarterly, June 1957, says:

"The silent use of the missal now, by thousands of religious and lay people, does not truly carry out the papal directive that "constant and earnest effort *must* be made to unite the congregation in spirit as much as possible with the Divine Redeemer, so that their lives may be daily more enriched with more abundant holiness and greater glory given to the heavenly Father". The second step towards active participation was indicated by the Pope in *Mediator Dei* when he said: "They are to be commended who strive to make the liturgy *even in an external way* a sacred act, in which all who are present may share. This can be done in more than one way when, for instance, the whole congregation . . . either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, *or do both*."

In this connection we warmly welcome the small booklet THE PARISH MASS published by the Society of St Gregory and distributed by Challoner Publications, Greyfriars, Wells Park Road, London, S.E. 26.

This booklet is compiled by a group of Priest-members of the Society of St Gregory. It is small, only thirty pages, and must be cheap, though no price is given. It contains all the material for Dialogue Mass in Latin *marked*, as well as the corresponding English in parallel columns. It has also the music of the Common (Missa de Angelis) in modern notation, so that it can be used for a simple sung Mass. Moreover it has excellent short summary prayers for private use at the Offertory, Canon and Communion.

An Introduction and directions for use has some wise words about the conduct of Dialogue and Sung Masses and in particular about the peoples gestures. The booklet is to be commended to the notice of all Priests, religious Superiors and Schoolmasters and Mistresses.

REVIEWS

A MANUAL FOR INTERIOR SOULS. By John Nicholas Grou, s.j. (Burns and Oates; 15s.)

This work is published in the Orchard Books series with an introduction by Father Donal O'Sullivan, s.j. Father Nicholas Grou belongs to that group of French spiritual writers whose existence proves that the last days of the Ancien Régime were not quite so bereft of spiritual vitality as is sometimes believed. A young priest at the time of the suppression of his Order, Father Grou continued to work on in Paris until the Revolution, when he accepted the invitation of Thomas Weld to live at Lulworth Castle, where he died in 1803 after having been able to renew his vows in the partially restored Society. Both during his years of active apostolate in Paris and during the time of contemplative retirement at Lulworth Father Grou was a prolific writer. The Abbé Brémond decided to call him a 'Berullian Jesuit', which, whatever else it might mean, was, in the context, intended as a compliment. Others place him in the line of great seventeenth-century Jesuit mystical writers such as Lallemant or Surin whose teaching bore fruit in the lives of the heroic missionaries of New France. The *Manual for Interior Souls* is not, perhaps, the greatest of Father Grou's works, but it is by far the most popular, having been translated into several languages and having attracted the attention of non-Catholics. Father O'Sullivan contributes an interesting introduction and has added a little-known treatise on prayer by Bossuet. He has added this, he tells us, because he was afraid that certain opinions of Father Grou might seem to smack of Quietism unless it be made clear that Bossuet, the arch-enemy of the Quietists, shared those same views. This is a book for those who practise *Lectio Divina*.

RICHARD BLUNDELL, S.J.

THE CHOICE OF GOD. By Dom Hubert van Zeller. (Burns Oates; 12s. 6d.)

'Challenging', 'forthright', even 'provocative' are words that reviewers use automatically about a book like this. 'Provocative' could be used only by one who was prepared to maintain that Father van Zeller goes too far and too fast in the matter of mortification and detachment. He practically says that if we want to be holy we must give up smoking, drinking, cinemas, everything that would betray a lack of proportion, the proportion being that of, say, St John of the Cross. And he is pretty severe in the matter of natural affections. Also he seems to take for granted that even good priests will tell you to ease

up, and not to take yourself too seriously, if you really set out to become detached. Spiritual writers, he says, will let you down by explaining away the general—or very common—lack of rigorous bodily penances. We have grown soft and need to revise our ideas of what is allowable to one who loves God wholeheartedly.

It is all rather discouraging at first glance, but it is extraordinarily difficult to refute, taking it as a whole. Many readers will put the book down with a hope that 'there is another way of saying these things.' Indeed there is. St John of the Cross does not say things in exactly the same way as St Philip Neri. The present reviewer prefers the 'carriage and pair' method, but one cannot deny that a good dose of this holy charitable severity is a tonic at the least and a medicine at the best.

The subject—need one say it?—is holiness, holiness in all things, all along the line. The forty-six short chapters are on the usual retreat subjects: prayer, the cross, Mass, detachment, the theological virtues, perfection. Titles such as 'Prayer and Art' and 'Works in Particular' indicate the personal and original style in which these changeless ideals are presented.

G. M. CORR, O.S.M.

A CEDAR OF LEBANON. By Fr Paul Daher, O.L.M. (Browne and Nolan; 15s.)

This life of Father Charbel Makhlouf, Lebanese Maronite monk (1828-1898), is full of miracle and presents to this 'scientific' age a challenge which must bring many converts to the Church and harden the hearts of many who will turn aside. It makes one think of our Lord's words: 'Greater things than these shall you do'.

Father Makhlouf lived a simple life as a monk. In this he is very like St Thérèse of Lisieux. But it is the life almost of a Father of the Desert. The spirit of the ancient abbots of the primitive age of monasticism is clearly as much alive today in Lebanon as the spirit of St Ignatius is alive in London. But this is not the miracle. The miracle is that after nearly sixty years the holy body of Father Makhlouf is as supple and fresh as if he had just died, that a mysterious liquid flows from his side, and has done so for all these years, and this in circumstances and conditions which exclude all possibility of fake or illusion. With the usual reservations about the final judgment of the Church on the matter, one may say that this phenomenon is one of the outstanding supernatural manifestations of this century. Many other wonders are narrated, and with good evidence, but this central one is so impressive and so well and vividly narrated that it sticks in the memory long after the book has been put down. Reading this book is quite an experience.

G. M. CORR, O.S.M.

THE IRISH DOMINICANS. By Daphne D. C. Pochin Mould. With a Preface by the Most Rev. Fr M. Browne, O.P., Master General. Dominican Publications, Saint Saviour's Priory, Dublin; (21s.)

To have compressed 733 years of Irish Dominican history into a volume of less than 300 pages is admittedly something of a literary feat, but not only has Miss Mould succeeded in this task, she has given us a narrative both full, vivid and unflagging in interest to the last page. Moreover the book is profusely and admirably illustrated with ninety-six photographs and sketches, nearly half of them the author's own work. Most of her own photographs are of the ruins of the forty ancient priories destroyed in the days of persecution. Perhaps the most arresting part of her story lies in the chapters dealing with the persecutions and martyrdoms. Under Elizabeth more than sixty Irish Dominicans suffered death for their faith, including the complete communities of Derry and Coleraine who were slain to a man. Nine others are alleged to have been drowned, being thrown overboard from their prison, a man-of-war, lying in the Shannon off Scatterry Island. Under James I and his son Charles only six were put to death, but under the Parliament and the Protectorate of Cromwell the number rose to thirty-five; finally under William of Orange and Anne eight more died in prison for their priesthood.

Amongst these martyrs we may mention the heroic Fr Richard Barry, Prior of Cashel, who on 14th September, 1647, the day following the massacre of three thousand Catholics in that city, was led out to be tortured for two hours in a slow fire before being put to death by the sword, a martyrdom similar to that meted out to the martyrs in Japan at the same period. In 1653 Fr Thaddeus Moriarty, Prior of Tralee, before being condemned to death, was like his Divine Master most barbarously scourged. He was hanged at Ross Castle, Kilkenny. During this same persecution three Tertiaries, Lady Honoria de Burgo, Margaret of Cashel and Honoria Magaen were slain by the Protestant soldiery for assisting priests to escape, or warning them of the enemy's approach.

The restoration of the Stuart kings brought some amelioration to Irish Catholics and the Dominicans took advantage of the lull to reopen some of their old priories but with the fall of James II came a long dreary time of harsh and relentless persecution. When this period began they numbered 320; in 1829, the year of emancipation, their numbers were only eighty-five, and of these twenty-six were working abroad. Today the figure stands at 350 in Ireland, with many more at work in the West Indies and Australasia, the latter forming an independent Province since 1950.

The author has deserved well of the whole Order for her excellent

history of one of its most glorious Provinces, and has performed in the words of the Master General 'a work that has long been desired.'

WALTER GUMBLEY, O.P.

GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE. By André Parrot; (10s. 6d.)

THE TEMPLE OF JERUSALEM. By André Parrot; 9s. 6d. (S.C.M. Press Ltd, 1957).

These are two handbooks of biblical archaeology, both of which throw a great light on the gospel stories as on a great deal of Israelite history. Both are eminently readable and should delight all discerning readers of the Scriptures; both are scholarly too, and behind them both we sense the sure hand of a great authority as is Professor Parrot.

What in effect has Professor Parrot done? He has synthesised and summarised the soundest findings of archaeological schools in Jerusalem and notably those of the Biblical School of St Étienne (thus he is quick to acknowledge his debt to Fathers Vincent, Abel, De Vaux, Stève, etc.), and has presented us with a recognised and established body of historical and archaeological facts which would be accepted by most of those competent in the matter; he has also been able to show that in some particulars there is room for debate and diversity of opinions, e.g. as regards the site of the Praetorium, or in the matter of the 'Third' or 'Fourth' Wall of Jerusalem.

Still, a body of historical and archaeological lore, we might call it 'palestinology', built up by years of patient work, much of it the work of Catholic scholars, is now made available to English-speaking and a different circle of readers, by the enterprise of the S.C.M.

Golgotha is a fascinating survey of the available facts and problems relating to the site of our Lord's crucifixion. Due emphasis is placed on the Gospel facts, which are particularly telling when related to archaeological data (e.g. a *new* tomb, *near* the city, etc.). Professor Parrot quietly and reasonably sets out the evidence for the traditional site, and very rightly dismisses the 'Garden Tomb' dear to General Gordon and many others who have sought balm for their emotion rather than plain truth. A further chapter tells the story of the Church of the Holy Sepulchre which through the long ages has drawn thousands in love and prayer. And though the church is now decrepit and a shame to all Christendom, still it draws those who would approach to the scene of our Lord's crucifixion and burial. A last chapter tells of tombs and burials in ancient Jerusalem. This section in particular throws light on the gospel narratives.

The Temple of Jerusalem was, from the time of Solomon, a major part of the ancient city, and, most important, a centre of years of

religious history, and a witness to the abiding presence of God among His people. This book easily goes into five chapters. First comes the Solomonian temple and its relation to the general lay-out of 'old' Jerusalem. Then comes (we may be surprised) a survey of Ezechiel's temple, built in the mind of Ezechiel—but it did represent an ideal, something yearned for by the few who knew the beauty of God's house, and it did, no doubt, influence the design of Herod's temple at a much later date. The second temple and the varied fortunes of the Jewish people forms chapter three. Then Herod's temple, the enlarging of the esplanade, etc., is described in detail, and rightly so, for this is the temple wherein our Lord taught, and where he walked in 'Solomon's portico'. Finally comes a chapter on the very beautiful and relatively modern Haram es-Sherif.

Much of the general history of Israel is bound up with the fortunes of the temple, and this is succinctly presented by Professor Parrot.

Since the original edition of this book (Neuchâtel, Switzerland 1954) there has appeared the monumental work of Fathers Vincent and Stève, O.P.: *Jerusalem de l'Ancien Testament*, Parts II and III (Paris 1956). It is a pity that this has not been added to the Bibliography in this English edition.

A pity too that the photographs are so dark, for Palestine is a land of light. And why reproduce a photograph of Schick's long outmoded model of the temple?

ROLAND POTTER, O.P.

PROMISE AND FULFILMENT; THE ESCHATOLOGICAL MESSAGE OF JESUS. By W. G. Kümmel, S.C.M. Press, 1957; pp. 168; 12s. 6d.¹

Attention to the moral aspect of our Lord's teaching has helped in the past to distract from the urgency within his words, from the sense of crisis that marks him off so clearly from the prophets who went before him. God's offer is in him and it is unrepeatable—this is the dominant note of the earliest Christian preaching and it is making itself heard again today. But the 'What and When' of the crisis (the two questions cannot be disjoined) provokes endless argument. What is meant by 'the Kingdom of the heavens' and what constitutes its 'coming'?

Professor Kümmel reviews the pertinent texts with a thoroughness remarkable in such a small space, and his appraisals of authenticity are on the whole moderate (though he rejects the significant Mk 13, 14-20 as a community creation)² and never without an attendant argument

¹ A translation of the third and completely revised edition (1956) of *Verheissung und Erfüllung*.

² So also Mt 11, 27, rejected 'for reasons based on the history of religion'. But cf. Cerfaux *Ephemerides Theologicae Lovanienses*, 1954, pp. 740-746; 1955, pp. 331-342.

that demands consideration. From the evidence thus carefully sifted he concludes that 'Jesus expected the coming of the Kingdom of God within the generation of his hearers; yet at a distance of time, not defined more closely, from his impending death.' On the other hand, as the author points out, the texts (e.g. Mt 12, 28) clearly show that Jesus presents this future Kingdom as already begun—his exorcisms show that the strong man is already bound, that 'the Kingdom of God has come upon you'. Kümmel resolves the paradox not by analysing the notion of the 'Kingdom' but by appeal to the person of Jesus which is itself an 'eschatological' reality peremptorily demanding critical decision. And this same person who is a challenge now will be a judge then: Jesus himself is the bridge from present to future.

All this is well said and decisively demonstrated. Yet the reader may come away from the book with the impression that the thought of a developing Kingdom has been too resolutely excised from our Lord's authentic words, that the assertion that Christ did not see in his circle of disciples the beginnings of the Kingdom is a little over-confident, that the rejection of the Matthean Petrine text is somewhat bold. No doubt the term *markuth* (Kingdom) on the lips of our Lord had not yet the definiteness of 'Church'—an organized body independent of Judaism; nor would any scholar deny the enlightening activity of the Spirit after our Lord's ascension. Nevertheless, the smooth recognition on the part of the apostles that the Pentecostal gift was enough to vindicate the hopes Christ had raised (Ac 2, 16f) seems to demand more explicit justification in Christ's own words than Kümmel is disposed to assume. And if the coming of Christ's Spirit is a coming of Christ's Kingdom, so also is the end of the old regime (symbolized in the historical fall of the temple). Why should this last not be the 'coming of the Kingdom' within the generation of Christ's hearers? It may be that the paradox of imminent and remote coming is resolved by the very nature of the Kingdom. The Kingdom is a hidden and constant pressure but from time to time a barrier falls and, behold, the Kingdom has come! But it is still to come until the last barricade goes down.

ALEX. JONES

VIE MORALE ET TRINITE SAINTE SELON SAINT PAUL. By C. Spicq, O.P. (Editions du Cerf, 1957.)

For more than three hundred years the Scriptures and Moral Theology have miserably enjoyed not a divorce, perhaps, but certainly a legal separation. The twelfth-century text-book for all theology was still the Bible but in the sixteenth we find that the norm and form of moral teaching is determined by the *Casus Conscientiae*. The method

achieved its immediate purpose and has endured: there is no doubt that by it the confessor of today is amply served, as an assessor of quantitative guilt he now has all he needs. Perhaps it is time to call a halt. It may be that we have reached a stage when so little recourse is made to revealed sources that Moral *Theology* has become a misnomer.

Within the last few years determined efforts have been made to restore the old primacy of the Scriptures and to give the heart back to our Moral Theology. France and Germany are leading the way; in England, oddly enough, the initiative has come from a non-Catholic quarter.¹ Until our own overworked professors find time to do something about it, it may be wise to translate the works of French and German Catholics. We could do worse than begin with Father Spicq's.

The title reveals the book's argument and arrangement. First, the divine initiative from the Father—a loving and effective gesture which makes of moral conduct one long act of gratitude and marks off a Godward and revealed morality from any anthropocentric code of ethics. Next, the posture man must assume before his Father, which is nothing less than the posture of Christ. It is here we meet St Paul's most characteristic doctrine: the extension of Christ's life in his members. The imitation is more, it is a becoming: our love of Father and brothers is not added to Christ's, it is part of it. And lastly the Spirit, the inward principle of this new life. It is a Spirit that brings freedom with it: Paul's insistence upon this was a revolution in the history of morality for it meant the abolition of contemporary Jewish legalism—and indeed of every subsequent moral system that aped it. For there must be law but law cannot be the mainspring of Christian life. And thus the individual conscience, informed by the Spirit, regains its autonomy and its responsibility; it is urged forward, not held in. Through that Spirit our morality is filial and we cry 'Abba'—which, if we may dare translate it adequately—means not 'Father' but 'Daddy'. At the call of the Father, in the likeness of the Son, by the power of the Spirit we are drawn into God's family—that is how Saint Paul taught moral theology.

ALEX. JONES

PRIÈRES EUCHARISTIQUES DES PREMIERS SIÈCLES. Collection 'La Croix de S. Pierre'. By Adalbert Hamman, O.F.M. (Desclée de Brouwer; 96 Fr B.)

This is the second volume of small books of prayers brought out by the monks of La Pierre-qui-vire. Perhaps because these prayers touch the very heart of catholic faith and devotion—the Mass—and because they are all so richly doctrinal, this volume surpasses, even, the high standard of the first. It is a mine of spiritual treasures, the depths of

1 C. H. Dodd, *Gospel and Law*, Cambridge, 1951.

which are best assimilated at prayer. There are two parts competently arranged with scholarly notes. The first section, which is certainly more fascinating, provides us with ancient forms of the order of the Mass in the Eastern and Western rites dating from the third century. Their scope is truly catholic. Familiarity with these lovely old litanies and anaphora makes one appreciate far more the condensed form of the Roman rite as used today, and deepens our understanding of the liturgy at the end of Holy Week. The second section, containing many lovely Prefaces, is a selection of prayers for use in the course of the liturgical cycle or upon such solemn occasions as baptism and marriage. The whole is designed for private, domestic or parochial use and should become as precious a companion as one's daily missal. A further edition could perhaps correct the numbering of the prayers (98 is omitted) and the printer's error in line two of number 67.

ST M. AGNES, O.P.

REFLECTIONS ON THE PASSION. By Charles Hugo Doyle. (Bruce; 14s.)

This is a useful pocket book with simple, practical meditations which can be absorbed while going to work on the train or at almost any odd time of day. It seems to give old examples a fresh entrance into the mind. For instance (on Temptation, first week in Lent): 'Suppose the friend was not victorious, that he failed—failed because no one came to help him.' We are brought at once from the abstractions of exhortation to the concrete realities: we remember that our friend needs the strength of our love at the time of temptation, not afterwards. 'We often allow others', says another meditation (in Holy Week), 'to tell us our duty. If my wife would be more religious, I'd be religious too.' This would be a most practical meditation for the time spent going to the office. On the Wednesday in Holy Week the meditation is on the reed placed in our Lord's hands. The blows from the reed are thought of as reparation for the mockery that men and women today make of marriage: sins such as divorce, abortion, desertion, birth control. These meditations are for all and they carry the reader to the foot of the cross to learn how God's love can be applied to everyday life.

K. J. BARTLETT

THE INNER SEARCH. By Hubert van Zeller. (Sheed and Ward; 15s.)

This is essentially a book for those who have set their wills into the way of perfection. Written, in the first place, perhaps, for the traditional religious, its direction could well be used for people in search of perfection in the world, say in a Secular Institute, where novitiates could receive a stimulus in the way the old 'trade routes'

are mapped out. From early chapters on the Hidden Face of God and the Hidden Face of Self, Father van Zeller takes the student's enquiry into the problem of Asceticism and the Problem of Mysticism, slowly bringing the reader to the Triumph of the Holy Ghost in the Soul, where all realizations are cystallized in the knowledge, however inadequate, of man's final end, i.e., the adoration of the Blessed Trinity.

Dom van Zeller has dealt with the various aspects of the ascent to God in a thorough manner. In an early chapter he draws attention to the truth, that it is one of the paradoxes of human experience that those who have handed over their happiness to God, and who are prepared to be unhappy for the rest of their lives as victims bearing witness to his love, are in fact the happiest of all. He manifests the reality of life, to those who are prepared to accept the reality, through the word VICTIM, and later on he devotes a practical, if necessarily incomplete, chapter to sanctity and penance. Here he says 'since his sacrifice was voluntary, so should ours be. Once freely consenting to his purpose and his demand, we draw to our insignificant expressions of penance the force of his infinite merit: mystically we find our place in Christ's act of atonement.' It is a subject that could usefully be developed in the direction of individual souls.

The soul's 'Growth in the Holy Ghost' is beautifully prefaced by a chapter on the part played by the Holy Ghost, in which the reader is solemnly reminded that, while on earth, we can have no other vision of God than that which is according to our disposition in receiving it, and that, seeing our disposition is limited by our mortal nature, we are bound to be separated from him and from the city of our desire by an element to which we are naturally akin: but, as the Holy Spirit reveals himself to us, we come to see through this element.

This book will wisely be placed on the bookshelf of every person who is dedicated to God.

K. J. BARTLETT

THOUGHTS OF THE CURÉ D'ARS FOR EVERY DAY, compiled and arranged by W.M.B. (Burns Oates, Paternoster Series 14.)

This little book will be useful and inspiring for those who like to carry about with them during the day a thought to ponder and pray.

As everyone knows there is a penetrating simplicity and directness about the Curé d'Ars which sprang from his holiness and drew crowds to hear his spoken words. These written words, arranged in short extracts, are for each day of every month, will have a similar attraction for those who use them.